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## NOTES AND QUERIES.

ALBINO ROBIN.—In "The Atlantic Slope Naturalist" (vol. i. p. 13) for May-June, 1903, appears the following item:—

"In the 'New York Sun' of May 14, Dr. D. S. Kellogg, of Plattsburg, N. Y., after recording an albino robin, writes as follows:—

"Now comes an interesting bit of folk-lore. This afternoon, I was telling a gentleman of this city about this bird, and he said: 'If you ever see a white robin it is a sign you will live to be a hundred years old.' He had learned this from an old French-Canadian here, who died some years ago, at the old age of 103 years. This old man had always claimed that he should live a hundred years, because he had seen a white robin when he was a young man.'"

ARROW-MAKING.—The "Southern Workman" (vol. xxiii. p. 318) for May, 1904, has the following item from "The Indian's Friend": "A Chippewa Indian, according to the 'Indian Leader,' thus describes the primitive Chippewa method of making flint arrow points: 'The flint is boiled in grease, and, while yet hot, a drop of cold water is allowed to fall from the end of a straw on to the spot where a chip is desired to be taken off.' By this means the Chippewa arrow-maker could chip away the flint with neatness and dispatch, and soon convert a rough looking stone into a neat and effective weapon."

"FALSE FACES" (vol. i. p. 197).—The following item, headed "Horrible Rites of the False Faces," appeared in the Worcester "Spy" of October 24, 1902:—

"In Robert W. Chambers's new novel, 'The Maid-at-Arms,' there is a remarkable chapter describing certain Indian ceremonies known as the Rites of the False Faces, which in brutality of incident seems almost to exaggerate the truth. But the novelist has in no wise overdrawn the thrilling scene he depicts. The rites were formerly performed just as Mr. Chambers has described them, and in fact have actually taken place within the last few months, although in a modified form. On the Cattaraugus Reservation in Western New York, last February, the Senecas and the Iroquois celebrated the Rites of the False Faces. Their ceremonies were abridged to omit the actual burning of the white dog, which, on account of its barbarity, was stopped through the influence of white men, and has not been done in 20 years. The dog was burned, and his spirit sent as a messenger to the Great Spirit. In the ritual, last February, a 10-foot pole, painted in stripes of red, blue, and green, and decorated at the top with a small bag or basket bearing a bunch of parti-colored ribbons, was the modern substitute for the white dog. In Mr. Chambers's account, descriptive of the Indian customs of more than a century ago, the white dog is used in all its ghostly significance."

LEGAL FOLK-LORE OF CHILDREN (vol. xvi. p. 280).—The second part of